

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Religious Intelligence.

### DISTRIBUTION OF THE BIBLE IN MEXICO.

*Extracts from the Correspondence of the British and Foreign Bible Society.*

LETTERS FROM MR. THOMSON.

Mexico Sept. 22, 1827.

Since the arrival of your ample supply of the Scriptures already mentioned, a good number of copies, both of the Bible and Testament, have been sold; making in all, since my arrival in this city, about 400 Bibles, and upward of 500 New-Testaments.

Three weeks ago, I went out to San Agustin de las Cuevas, a town twelve miles from this city, which has now become the capital of the State of Mexico. I had several interesting conversations with the Governor of the State, (who resides there) with the Rector of the College, and with other individuals; all of whom I found well disposed to our objects, and to the advancement of Education. The Governor informed me respecting the population of the State, and the languages spoken in it: he said the whole population amounted to about one million: of these, one-half speak the Spanish language, 300,000 the Mexican, and 200,000 the language called Otomi. Here, then, around this city, in different directions, is an ample field for your new Translations; and I hope you will give me every encouragement to proceed with these. The Governor, who is a native of Yucatan, told me that the whole population of that peninsula speak the Yucatanese: their number amounts to about 800,000. Here is another field for your Translations, for it is only through you they will obtain them. My journey to the north-west will open upon other fields, not less extensive, and equally uncultivated. Pray encourage me all you can, that, at my return to this city, I may get something done in one, two, or more of these languages.

The Rector of the College of San Agustin called upon me during my stay in that place. We had a long conversation; and among other things, I told him of the object and operations of the Bible Society, the amount of your annual income, and the sources from which it flowed. He was greatly delighted with the account I gave him, and asked what annual subscription was required to become a Member: I told him: and he immediately replied, that he would be a subscriber, and a member of the Society. This individual is a Priest, and his name is Jose Maria Alcantara. You will please, therefore, to insert his name in

the list of Members of the Society; and charge one guinea to my account, being the sum I received from him.

Immediately upon my return from San Agustin, I had a visit from the Priest in this city of whom I have spoken so much, whose name is Jose Antonio Lopez Garcia de Salazar. He wished, he said, to become a member of the Society, and told me to put down his name as such. Here then, you have another Mexican priest a subscriber to your Society. Our friend told me, at this interview, that a priest, a gentleman of his acquaintance and of similar sentiments with himself, wished to see me. He called with this friend next day; and I found him very friendly to the Bible Society, as he had been described to me. This gentleman also became a member of your Society: his name is Dr. Jose Maria Mora. You will please, therefore, to charge my account with two guineas more, being one for each of these two individuals. These three make up the whole number of your subscribers here; and, considering all circumstances, it is a fair beginning. Thus you see the Lord is with us; and blessed be his name!

Queretaro, Nov. 8, 1827.

In my letter to you of last month, I intimated that I was on the eve of setting out on my Bible tour through the north-western parts of Mexico. Various little circumstances occurred to detain me ten days later than the time appointed. However, on the 20th of October, fourteen mules left Mexico for Queretaro, laden with the precious seed of the word of God. I followed on the 23d, and overtook them about half way. On the 29th, we all arrived safe in this city; and on the following day our sale began.

The plan I adopted when in Guayaquil, of giving notice of our sale by a printed advertisement, I have again adopted here. It turned out well on that occasion, and it has also succeeded well on this; and I hope will do so in future. I mention, in the advertisement, not only the books that are for sale, and their prices, but also the precise number of days the sale will last. This enables one to do more in a given time; and, probably, also leads many to buy, who otherwise would put off from day to day, until the desire they had left for purchasing a Bible had subsided. This city contains, as nearly as I can estimate from the accounts I have received, 25,000 inhabitants.

On the second day of our sale, Father Cuevas (to whom I had been introduced) paid us a visit, and brought with him the Prior of his Convent. The Prior bought some copies of the Scriptures; and he and his companion sat for about an hour

and a half in our sale-room, conversing upon various subjects, and recommending to those around to purchase the Scriptures offered to them at so low a price. The following day, in the morning, I went to the Convent, to pay my respects to the Prior and his friends. Whilst we were conversing, a message was brought to Father Cuevas, that two ladies were at the door, wishing to speak with him. You will observe that the lobby is the utmost length to which Ladies dare go in a Convent of Friars: of course, then, our friend did not bid the ladies step up, but stepped himself down to speak with them. In a few minutes he returned, and told us that the Ladies were persons of the first rank in the place, and that they were inquiring about the Bibles, whether or not it was right to buy them and use them, and of what kind, size, price, &c. they were. He returned to them immediately, taking those books with him which he had himself bought, to shew as specimens. I sat about a quarter of an hour longer with the Prior, but our friend did not return to us. On coming away, and in passing through the lobby, I found the two Ladies still engaged in close conversation about the Bibles, with our friend, and another friar who had joined them. I stopped a few minutes, and had a share in the conversation; which ended with the Friar saying he would call on me about two hours after, to choose Bibles and Testaments of each kind, to be sent to the Ladies for their inspection and choice. At the time agreed on, the Friar called, and sent a specimen of each kind, in the best bindings. The Ladies kept all that were sent to them; and the friar called next morning to pay for them; bringing at the same time, another order to the same amount, for some others of his friends; making, in all, \$5 dollars.

I come now to speak more particularly of our sale. I have already mentioned that the period of it was eight days. Advertisements were posted up in all the public places: but, previously, to putting up advertisements, the laws of the city require that leave be obtained from the Prefect to do so: I therefore called upon him for this purpose, and shewed him what I intended to post up. He gave me full liberty; and, in the course of the day, he came himself, and bought a copy or two of our books. A day or two after, he called again, and brought his family and a relative or two with him, and bought some other copies for himself and them. I was particularly pleased with the feelings expressed by a young lady, who I believe was his sister, or his wife's sister. She seemed greatly pleased with her purchase, when she had bought a Bible—calling it with emphasis, *her Bible*: and she seemed, by what she said, to anticipate the pleasure she should have in reading it. In the course of the sale, there were several instances exhibited of this pleasing attachment to the sacred volume, and an anticipated enjoyment in its perusal. Such instances were truly gratifying: and may such individuals abide in their first love, thus manifested to the word of God!

There were several Priests who came to purchase, and took with them one, two, or more volumes. Friars, also of various colors (black, brown, blue, and grey,) came to our sale, and went away with the same treasure; and all seemed to be pleased. One morning before breakfast, and before the usual hour of commencing sale, somebody knocked at the door; and upon opening it, in step-

ped a Grey Friar, saying he had heard that I had Bibles to sell, and that he wished to see them. I shewed them to him: he bought one, and paid for it, and courteously withdrew. A gentleman, the member of Congress who called along with Father Cuevas, the first evening after my arrival, came many times, and bought several copies for himself and friends. With this gentleman I had much conversation, as to what is the genuine religion of our Lord Jesus Christ, as it is unfolded in the New Testament. This same individual afterwards introduced me to the Governor of the State and to some of his fellow-members of Congress.

The number of copies of the Scriptures which have been put into circulation in this city, during the eight days of our sale, amounts to 125 Bibles, 150 New Testaments, 80 of Four Books, and 95 of Luke and Acts; making, of all kinds taken together, 450 copies. For these I have received the sum of 741 dollars 6 rials. Only two New Testaments were given gratis, and one copy of Luke and Acts. The muleteers who brought the Bibles here from Mexico, upon taking leave to return home, earnestly petitioned me for a book; to read in the evenings, when on their journeys, they are encamped in the open air. I gave a New Testament to one of them, and a copy of Luke and Acts to another; with which they were very much pleased.

#### INDIA—ANUND MESSEEH.

This Native Teacher, who had labored for several years at and near Delhi, is now placed at Kurnaul, about 70 miles to the north of that city. The following communications respecting him will shew that he is treading in the steps of his departed countryman, Abdool Messeeh. The Rev. Henry Fisher, Chaplain at Meerut, under whose superintendence Anund labors, thus speaks of him:—

In order that you may form a fair judgment of Anund's state of mind and usual mode of proceedings, I shall occupy the remaining portion of my Letter with a few extracts from memoranda, communicated to me by my Son, of conversations with Anund previous to his departure for Kurnaul. You will probably remember, that our beloved Bishop had particularly recommended that a mode of instruction should be arranged and acted upon, either by me or my Son at Delhi, with a view to the future Ordination of Anund. This will explain to you much that you will meet with in the following extracts from my son's communications.

We subjoin these memoranda—

I had given to Anund a passage of Scripture, upon which I desired him to write his sentiments. He brought his manuscript this morning. He had mistaken my directions; and, instead of the 42d and 43d verses of the 23d chapter of St. Luke, had taken the 22d and 23d. However, I was much pleased with what he had written. He had thus thrown together a few thoughts on Pilate's appeal to the Jews, that he had found no fault in our blessed Lord:

"Pilate mentioning this three several times, proves how fully convinced he was, himself, that Jesus Christ was faultless. Oh! what a consolation to us! Unless this had been the case, we could have had no good hope: He was without sin—therefore He was able to bear our sins. Ev-



every man who is but a man, has his own sins to answer for; and therefore could not have given satisfaction for the sins of another man! Christ is God! He can satisfy the Father."

Anund then said—

"As I was coming through the city this morning to see you, I passed by a spot where a very old Pundit regularly and daily attends to read the Shaster to a vast number of Hindoos, who gather respectfully around him. Seeing them thus engaged, I drew near; my heart full of the subject on which I had been thinking and writing. As soon as the old Pundit saw me, he closed his book, and courteously addressed me, 'To what are we indebted,' said he, 'for the favor of this visit from you?' I made a suitable reply; and, after a short pause, addressed the Pundit—'Sir,' said I, 'will you tell me what of all things in the world, in your opinion, will bring a man the greatest good?' He hesitated a while; and then said, 'Four things are of especial use to man, from the practice of which the greatest good will arise.' 'What are they?' All were very attentive to our conversation—'1st, To read the Shaster: 2d, To bathe in the sacred river: 3d, To visit Holy Places: and 4th, To distribute Alms.' To this I replied—'I cannot see what possible good can arise by reading the Shaster; so full as it is of idle, ridiculous tales, and some of them gross and impure. What good can be derived from bathing in different streams? they may indeed cleanse the body, but cannot purify the heart: are we not conscious of remaining the same sinners, after these washings, as we were before? And as to visiting Holy Places, as you call them, how are they holy? they are dedicated to men of like passions with ourselves, and many of their lives will not at all bear investigating. Doubtless it is highly proper and benevolent to distribute alms; but if no one can enjoy blessedness but those who are charitable in this sense, how many thousands of men must for ever remain destitute of it, who have nothing to give!' 'Oh,' said the Pundit, 'you cannot, of course, expect to reap any good from a perusal of the Shaster: having forsaken the good customs of your forefathers for a new unheard-of way, you can never expect any good.' Most of the bye-standers seemed delighted with their old Pundit, and began to praise his great wisdom; turning to each other, and exclaiming, 'How good! how fine!' At last, a meek-looking Mahajon (shopkeeper) exclaimed, 'Suppose we hear what the man has to say?' The Pundit consented. 'I will tell you then,' said I, 'what alone is good, and the chief good to man—to believe in the Holy Saviour.' 'What do you mean by that?' 'I mean the Lord Jesus Christ.' 'Oh, if you call him the Holy Saviour, why are not Ram and Ganesa just as good? Christ was a great man, and so were they!' 'I will tell you, and shew you in what they differ. Ram and Ganesa were mere men of this world; worldly in all their pursuits: all their actions were to gain for themselves a great name: as warriors they conquered countries, and amassed great wealth, and were cruel. Jesus proved himself Divine by his pure and holy works, by his miracles of love and mercy, and by the gracious words which he spoke.' Thus I endeavored to preach unto them the Gospel. Having the subject on which I had been writing fully in my mind, I said, 'His enemy being his judge openly declar-

ed, I find no fault in him! What a testimony! Had it been that of a friend, we might have suspected it; but behold, his enemy speaks! Bring hither your Ram and your Ganesa, and I will bring my Lord and Saviour Jesus Christ. Let us compare them: and then, if Ram be God, serve him; but if Jesus Christ be God, then serve Him!' The old Pundit was swallowed up with rage."

I gave Anund for his next subject the "Thief on the Cross," directing his mind to the chief points. The sun was very powerful to-day, the wind blowing hot and violent; so that when Anund reached my house, he seemed quite exhausted. After sitting awhile, he exclaimed—

"Ah, Sir! your room to me after passing through the burning sun, is just what Jesus Christ and his Gospel are to poor sinners—a shadow from the heat—a refuge!"

He added with much seriousness—

"If this heat distress me thus, what must be the fire of hell!"

Examined Anund's last Sermon, on 1 Cor. xiv 1. *Follow after Charity.* He then said—

"I went this morning, to see my wife's brother. On these occasions I go as a man approaches to catch a strong and wary bird. I found him reading one of their books, in which there is a wonderfully fine story of a woman, who had a pair of bracelets made of the gum of a certain tree: she went to bathe in the Ganges, and was transported to heaven; and, so great was the virtue of the sacred stream, that the insects attached to the gum went thither also! 'Ah, Brother,' said I, 'the waters of Gunga are very good to clean your body and wash your cooking things; but what possible good can they do to your spirit? Will the judges quit an apprehended thief or murderer, because you have washed him in the Ganges? Take this poor wretch to the Judge Sahib, and say, You cannot condemn him: he has been washed in Gunga. Will he obey you? How then will the Eternal Judge pronounce you clean, when you have only washed your body in the Gunga?'"

Examined Anund's Sermon on Rom. v. 1. *We conversed on the great doctrine of Justification.* I endeavored to shew him how it seems to include far more than mere pardon: viz. a title to eternal happiness in heaven—A Judge or King may pardon a criminal, but this will not entitle him to sit with the King on his throne; neither does it entitle him to any reward, as if he had fulfilled every duty. Anund seemed to understand and feel this. He then gave me the following narrative—

"I went out, the other day, to a pleasant spot about a mile from the city, on that rising ground to the westward. It is a very favorite place with the natives; to which they are in the habit of continually resorting, in a cool day, to enjoy the fresh breeze. As I drew near, I saw assembled a vast number of people; and, in the midst of them a very respectable man, who is in the service of the Hon. Company, and receives 250 rs. a-month: he was surrounded by numerous friends and attendants. As I approached closer, one man sneeringly exclaimed—'Here comes Eessa Messeeh!' 'Nay,' said another, correcting him, 'his name is Anund Messeeh.' I made my salaam, and sat down; and we entered into conversation. They asked me why I had rejected my caste, by eat-

ing and drinking with Sahib-Logs. 'Could you not have retained all your ancient customs: and so, while you indulged your own fancies, kept your friends? You might have obeyed your Christ in your heart, if you liked; and no one could have known or would have cared.' This led to a long conversation about meats and drinks, which cannot defile the soul. I endeavored to convince them of this; and to justify my hope and conduct, while I pointed out the folly and worthlessness of theirs. A great deal was said more than I can repeat, for our discussion lasted till the evening. As we rose to depart, one among them exclaimed, "See, he has not only disappointed us, who expected him to be left without an answer; but, to our amazement, he has left us without the power of reply. How wisely have the Sahib-Logs given him his name---Anund Messeeh (Joyful in Christ.) Behold, he is joyful!" We returned together to the city, walking and talking with great cordiality. I carried my book under my arm; and I humbly and joyfully thought of my blessed Lord, when he came down from the mount and great multitudes followed him."

Mr. H. Fisher adds---

We read together the Second Chapter to the Ephesians; being led to it by some remarks which he made on his past life--the deep grief which the remembrance thereof always occasioned---and the heaviness of the yoke which he bore when an idolater. He spoke most beautifully and feelingly on the contrast between his sins and the free mercies of Jesus Christ.

### TRACTS IN INDIA.

The following is one of the many interesting communications addressed to the Committee of the London Tract Society from India.

*From a Missionary at Cuttack.*

In July last we held a conference at Cuttack, when your letter was read to our brethren, and it was then concluded upon to devote your grant for 1826 to the printing of an OOREAH TRACT. One has accordingly been prepared, and will be printed immediately. The Tract is small, but contains statements respecting some of the most important doctrines of our holy religion; and according to our calculation, we shall obtain about 12,000 copies from your grant of £10. in 1826. These I trust will be circulated extensively.

It may be a matter of congratulation to your Society that you have a way open before you in India. It is a large field, *peculiarly* important, and Tracts are *particularly* suitable for us. They must be distributed where there are readers, and this is the case among Hindoos to a very great extent. They should moreover be given to persons capable of judging as to the contents; this also is the case with the Hindoos, for their minds are cultivated, and they are a nation of people well able to judge from reason and evidence. The peculiar prejudices of the Hindoos moreover render them peculiarly an object of your benevolent exertions. Many of them in the higher ranks would consider themselves as contaminated by coming in contact with an European, but *to a book they have no objection*. We cannot enter their houses or temples, BUT TRACTS CAN. A

Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and *read their Tracts*. We cannot expose ourselves to the sun's heat to preach the Gospel to them, *but Tracts will travel everywhere*. They are fond of learning and disputation, and this renders them *desirous of reading our books*. These are some of the reasons why you will do well to direct your attention towards Hindostan as a *sphere of peculiar importance*.

About a month ago, as I was preaching in the open Bazaar to the OOREAS, and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, "O, that is the name; that is the name! And this is also the person who sent the books." It was a circumstance so rare and so pleasing that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when the reply was, that they had heard about Jesus Christ from *some books* that had been sent to Sumbulpoor, and would I be so kind as to give them some for themselves? I of course complied with their request, and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent; and they answered that *they were read*, and their contents had become a subject of interest among their countrymen, but that *they wished for more full and complete instructions from us*. The truth of the above account seems clear from the men being familiar with the name of Christ.

I will just mention another instance of the utility of Tracts, which came under my observation the other day.

As I was sitting in my study a pleasing native youth brought me a letter, written on the tali leaf, from an Ooreah Brahmin, a resident of Jeorgopoor, a distance of 20 coss from Cuttack. It was to the following effect, "A year since I received one of your books, I have read it, and I approve of it, and have taught it to my own children and to those under my care. *But I have many children and only this one book*, I pray you therefore, with my salaam, that you will send me five Gospels and ten Tracts, and *let them contain much about Jesus Christ*." I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ.

From some conversation I had afterwards with the bearer of the letter to me, it appeared that several other books had found their way to the village and had created great inquiry, and many others were desirous of obtaining books and further instruction in the new religion. A school of Brahmins' sons learned the Gospel as a part of their daily work. These instances, though they do not prove conversion, do prove that the Tracts which are distributed *are read*; that they are understood; that they excite much inquiry favorable to christianity; and that they are instrumental in widely diffusing the knowledge of Him who is "the way, the truth, and the life." It appears extremely probable, not only that we do not hear of half the good that is done by this part of missionary labor, but that many souls entirely unknown to us in this world, will at last appear at the right hand of the great Judge, instructed, sanctified, and saved, through the instrumentality of a Gospel or Tract.



I consider the distribution of Tracts the second means in point of importance for the conversion of the Hindoos, and its fruit already abundantly justify this preference.

From the New-York Observer.

### INTERESTING TO THE FRIENDS OF MISSIONS.

The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "*that henceforward no religious sects will be tolerated in the empire, except those which recognise the authority of the Greek and Armenian Patriarchs, or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate.*" In the latter case their property is to be confiscated. To cap the climax of folly, it is also decreed that all the young Catholic girls must marry men of the tolerated sects, or be transported to Asia. The confusion and dismay produced by these decrees, was indescribable.

As the Foreign Ministers (now at Pera.) had sent in a remonstrance, it is possible that the will of the Sultan may be changed: otherwise, we see not but every missionary in the Turkish Empire will be compelled to quit the country. The missionaries now laboring in that gloomy territory, are as follows:

At Beyroot, Mr. and Mrs. Bird, and Mr. and Mrs. Goodell, American.

At Smyrna, Rev. Mr. Brewer, American, Rev. John Hartley and Dr. C. L. Korck, English.

Travelling Missionaries, Rev. Mr. Nicolayson, and Rev. Joseph Wolff, English.

Whether the few converts at Beyroot can so far "recognise the authority" of either of these ecclesiastics, as to be entitled to remain without peril, we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon Protestants; but such is its operation, that no good seems likely to result from it in any respect.

In viewing the Turkish Empire at this moment, it is needful to reflect that Infinite Wisdom rules, and by the gathering storm and thunder, is preparing an atmosphere in which piety can breathe, and the plants of godliness flourish. We are entering on a period which is full of interest. What others have seen by the dim light of prophecy, we shall soon see in the blaze of the noon-day sun. It is not too much to expect, that some of the readers of this paper will live to behold the "great river Euphrates [the Turkish empire] dried up, and a passage opened for the kings of the East" [the Jews] to return to the land of their fathers.

*Extract of a letter from the Rev. Geo. Redford, of Worcester, (Eng.) to Rev. Wm. B. Sprague, of West Springfield, Mass.*

The movements of the religious world here are pretty regular. We want more of the life and power of religion; but the work is progressive. The state of London has lately occupied a good deal of attention, and the destitute districts have been regularly visited by pious persons. Still, London is comparatively destitute of the means of grace; and its religion, though prolific of charities, is not of the highest order.

I was aware of the prevalence of Unitarianism

with you; I hail with gratitude your tidings of any symptoms of a healthier state of things. In England that deplorable heresy is not gaining ground; certainly the reverse is the fact. Since the Wardlaw controversy, and Dr. Pye Smith's Messianism, they have been in rather desperate circumstances, and have produced nothing in controversy that has made any noise.

The Bible controversy still rages at Edinburgh, with more violence than ever; but in England, all is peace. Much good is doing nearly in all parts of England, and our public Societies are, upon the whole, prosperous. Evangelical religion is advancing in the Church of England, but it is pitifully overborne by the weight of secularity, and the defilement of political parties with which it is allied. I live in a Cathedral town, in which are some 40 or 50 clergymen of the Church of England alone, with a Bishop at their head of some 16,000 or 18,000 [pounds] a year; and there are but two out of the whole who can be said to preach the Gospel, and they are despised and persecuted more than any Dissenter. The population of Worcester is about 20,000. The Dissenting congregations of all kinds comprise about 3000 or 3500 persons; perhaps as many attend the various [Episcopal] churches, ten in number, but certainly not more than one third of the inhabitants attend any place of worship.

Ireland is certainly on the eve, or even is already in the crisis, of a great religious change. Many hundreds have renounced Popery, but whether they have embraced a spiritual faith, is in most cases questionable. Yet even the weakening of the cause of Babylon is a blessing.

I may just intimate that there is a sad rupture in the Baptist Missionary Society, between the London committee and the Serampore missionaries. Rev. Dr. Marshman is now in England, and in conjunction with John Foster, the Essayist, is preparing a publication which is to bring the whole business before the world. I hardly know the nature of their disagreement, and cannot, therefore, venture to give you an opinion.—*ib.*

### METHODIST MISSIONS.

The following summary of the Ninth Annual Report, of the Methodist Missionary Society, is copied from Zion's Herald:—

#### I. Missions among the Aborigines of the United States.

The Wyandot mission, on the Sandusky river, Ohio, is in a state of great prosperity. Agriculture, the arts and habits of domestic life are prevailing. One missionary is stationed here—the number of church members is 190—number of scholars, 54, under the charge of two teachers. The pious chiefs assist the missionary in the religious instruction of the people. Two of the native converts have been sent as missionaries to other tribes.

The Cherokee mission has been very successful—not less than 275 having been added to the church. Here seven missionaries are employed besides Turtle Fields, a native converted chief, who has been eminently useful. The whole number of church members at this missionary post is 675. There are 4 schools.

The Pottawattomy mission, on the Fox river

Illinois, is emerging from the gloom which shrouded its commencement. Here is one missionary and one school teacher.

The Asbury mission among the Creeks, in the western part of Georgia, has encountered great difficulties, in consequence of the removal of a part of the nation beyond the Mississippi. The national government has manifested their friendship towards this mission by making a donation of a thousand dollars towards its support.

The Choctaw mission, which had been suspended for a season, has lately been resumed.

## II. Missions among the Aborigines of Upper Canada.

The Grand river mission prospers as heretofore. Here are one missionary and two teachers; the number of church members is 140—scholars 58.

The Chippeways and Delawares, who reside at the Muncey towns on the river Thames, have a house of worship and a school house. They number, together, about 500 and occupy a reserve of land containing several hundred acres. There is no missionary appointed to this station, but Mr. Cary and Mr. Havens instruct them, as volunteers, in the things of the kingdom without fee or reward.

The Credit mission, on the Credit river, eighteen miles south west of York, is very prosperous. Of the two hundred natives found here, one hundred and twenty are church members, divided into six classes with as many native class leaders. They have three stewards to manage their temporal concerns, and have a number of native exhorters among them who visit the neighboring tribes from 50 to a 100 miles around them. Here are 20 comfortable dwelling houses, a school house—house for public worship, and 35 scholars.

The Belleville mission is on Grape Island in the bay of Quinte; it is eminently prosperous—10 dwelling houses have been erected—and a house for the double purpose of worship and literary instruction. There are in church membership at this place 100—and 25 scholars.

The Rice Lake mission, which has not before been named among the missionary stations of this society, has been the theatre of a most astonishing work of grace, before which the darkness of Paganism melted away with a haste unparalleled in the history of missions. The work of reformation in this body of Indians has been deep and genuine, and hereafter particular attention will be paid to them.

The lake Simcoe mission is of a years standing, and has eventuated in the conversion from Paganism of more than 40—3 of whom are chiefs.—This tribe speak the Chippeway tongue and are 600 in number. Peter Jones, a native convert and licensed preacher, was appointed at the last Canada conference to travel among these people and communicate religious instruction.

These Indian missions are 10 in number—they are conducted by 16 missionaries, besides 2 native missionaries and several exhorters. The whole number of Church members is 1615, and the children taught in the schools are between three and four hundred.

Under the head of *Domestic Missions* the following missions are noticed.—The Hampshire mission in the state of Massachusetts—The Red

Hook mission on the east side of the Hudson river—the Shawangunk mission in the west side of the above river—the Richmond mission in the new settlements in Upper Canada—and a number of late missions in South Carolina which have been formed into regular circuits.

"These are all the missions the board have to report. In surveying them, especially the most of the stations among the natives of our forest, there is abundant reason for thankfulness to God, for the manifest tokens of his approbation during the past year. From a comparison of the present number with what it was last year, it will be found that there has been an increase of four hundred and fifty-one.

The managers, therefore, cannot but congratulate their patrons and all the friends of missions on the successful issue of their operations; and this is presented as a pledge of what may yet be accomplished by a persevering effort in this great and good work. In due season we shall reap a more plentiful harvest if we faint not."

"Could those who have wealth witness the joy and gratitude with which donations are received by those more immediately benefited by them, more especially the forlorn inhabitants of our forests, oh, their hearts would expand to the calls which are made, and their pleasure be heightened tenfold while they thus bestow their goods to feed and clothe these poor.

That this cause will go on and prosper, the managers cannot doubt. Indeed they are more and more confirmed in the belief that it has the God of love for its author and support, seeing his mercy is great unto the heavens, and his truth unto the clouds. And while this is so, every tongue that shall rise in judgment against it, shall be put to silence. But where is that tongue? It has already by its success, its manifest adaptation to accomplish the grand design of redemption, in the awakening and conversion of sinners, put to silence every thing in the semblance of argument against it."

## Miscellaneous.

### AMERICAN JEWS SOCIETY.

The annual meeting of the American Society for Meliorating the Condition of the Jews was held at Rev. Dr. M'Leod's church, Chambers-street, on Friday, the 9th instant,—Rev. Dr. Brownlee in the chair. Prayer having been offered by the Rev. Mr. Rogers, of Sandy-Hill, a letter was read from Chief Justice Savage, the Society's President, expressing his regret that on account of his engagements in the Supreme Court, he had found it impracticable to attend the present anniversary.

It appeared from the Report of the Committee to audit the accounts, that the amount of the Society's funds, at the beginning of the year, was \$15,510 26. Received during the year, \$316 99. Expenditures, \$1,856 19. Leaving a balance of \$14,471 66 in favor of the Society. Of this sum, \$6,500 has been vested in a farm, and the remainder principally in stocks.

The annual Report was read by Dr. Piatt, of this city. After alluding to the death of Rev. Dr. Blatchford and His Ex. Gov. Clinton, two of the Vice-Presidents, a statement was given of the circumstances attending the purchase of the Society's



farm. It is situated in New-Paltz, on the West side of the Hudson, nearly opposite Hyde-Park, and comprises 500 acres, 100 of which are cleared and fit for cultivation, with a good house thereon, together with a barn, orchard, &c. The remainder is valuable wood-land. The cost to the Society is \$6,500; which the Directors and others suppose is considerably less than its real value.

[N. Y. Obs.]

### THE TEST OF MINISTERIAL FIDELITY.

"And they that be wise shall shine  
As the brightness of the firmament;  
And they that turn many to righteousness,  
As the stars forever and ever."—*Dan. xii, 3.*

The Spirit of Wisdom hath affirmed, that "the fruit of the righteous is a tree of life; and he that winneth souls is wise." To win souls for Christ, is undoubtedly the end for which his ambassadors live and labor; and of the fruits of their ministry the language of their hearts is, "For what is our hope, or joy, or crown of rejoicing?—Are not even ye, in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." For this, was God manifested in the flesh. "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." For this, "he suffered,—the just for the unjust, that he might bring us to God."

Many and various are the divinely authorized modes of winning souls for Christ; and each of them demands an unceasing interest in the prayers and the exertions of the faithful minister. But among the variety of means by which sinners are brought home to God, there is one which deserves our special notice—one which is not the less efficient on account of the simplicity of its character and the modesty of its pretensions. These qualities, indeed, denote its intrinsic excellency, for genuine merit is always unobtrusive; and, to apply the beautiful illustration of a Christian poet,—

"Stillest streams  
Oft water fairest meadows :—and the bird  
That flutters least, is longest on the wing."

So the moral potency of the Sabbath-School system may frequently be unapparent to the cursory observer; nevertheless, its sweet and salutary influence manifests the loving kindness of Jehovah, and develops his everlasting love.

The ministers of the Gospel, by their vocation, stand at a point of observation from which they may discern the connexion which exists between the operations of this system and future events; and thus, without the vision of prophecy, they may anticipate what will be hereafter. Having the same mind in them which was in Christ Jesus, they will, in some measure, feel as he did in relation to young immortals, who in a few years will become the effective population of the earth. The watchmen of Zion will consider that soon these will be the active agents, either in promoting the glory of God, and the happiness of their fellow men;—or, in demoralizing the civil, and desecrating the religious institutions of the communities to which they shall belong.

With such prospects obviously in view, it would seem impossible for the minister of Christ not to feel more than an ordinary interest in the spiritu-

al welfare of the rising race. The very fact of his having taken upon him **THE VOWS OF THE SACRED OFFICE**, is immediately associated with the Sabbath School plan of instruction. Of these solemn and irrecoverable vows is predicated an unalienable responsibility for the souls of the young. In the word of God the most essential ministerial qualification is distinctly defined, by its relation to the feeblest of the Redeemer's flock. The Great Shepherd and Bishop of souls was not indifferent to the intellectual accomplishments requisite for an office of such momentous consequences as that of a spiritual ambassador; yet we perceive that the only question which he repeatedly and impressively put to his oldest and most ardent apostle was, "*Lovest thou me?*" And that he might give practical proof of his possessing this primary ministerial qualification, his Lord's injunction was, "*Feed my sheep—FEED MY LAMBS!*" What! might not the charge of the lambs devolve exclusively upon the younger and less distinguished of the apostles, and the more weighty concerns of the church, for which the counsels of age are claimed, be separated from an habitual care for the youth of Christ's visible kingdom? Might not at least one whose experience was such as to qualify him to "strengthen his brethren," be exempted from the apparently humbler office of ministering "the sincere milk of the word," to those who are literally babes? The judgment of our Lord to the contrary is decisive. Hence we learn, that however zealously a minister may pursue other duties of his vocation, yet the evidence of his love to Jesus is unquestionable, if it be distinct from an affectionate and unremitting attention to such as in youth may be folded with Christ's flock.

Again; that from those who shall be taught in Sabbath Schools will be **THE INCREASE OF ZION**, is a fact that ought not to be lightly regarded. It is a pleasing consideration, that of the offspring of pious parents the church will be perpetuated. But in connexion with this thought, may we not apply the question, "*By whom shall Jacob arise?*" God chooses to accomplish his gracious designs respecting his church by the use of means; therefore Paul is sent to plant, Apollos to water; whilst, by a divine blessing upon their labors, God gives the increase. The enlargement of the Mediator's kingdom, merely by the results of pious parental exertions, would necessarily be slow; and without other means, the flock of Christ would long continue to be but a little one. Were no efforts made by the church for the enlightening and evangelizing of the heathen, we could not reasonably calculate on the ultimate conversion of the world. Neither could we, in a land of Gospel light, expect the church to flourish without the direct, assiduous, and persevering endeavors of Christians to promote its growth, by redeeming from the blighting elements of the world lying in sin, those tender plants which would otherwise there spring up but to decay and perish. That the Sabbath School system is eminently adapted to exert this redeeming influence, needs no reasoning to prove. Daily occurring facts furnish testimony the most inefragable, that this is the divinely favored means, not only of replenishing the two-fold desolations of the church which result from apostasy and death,—but also of extending the limits of the sanctuary by increasing the

number of intelligent spiritual worshippers.\*—It is a plan by which the facilities for diffusing the knowledge of the Gospel are incalculably multiplied, and by which the phalanx of opposition to "spiritual wickednesses in high places," is powerfully strengthened.† It is the moral artery of our national polity, through which the vital principle of our civic institutions flows from the pure fountain of truth.

The benefit derived to the church through the medium of the Sabbath School system is immeasurably great. It is not restricted to the effect produced on the minds of those to whom instruction is immediately communicated. In connexion with this, we see in the spiritual conversion of *the children of the church*, the bright memorials of the fact, that "he who watereth shall be watered also himself."‡ This mode of evangelizing is evidently as "a little leaven that leaveneth the whole lump;" for scarcely can an individual tread within the precincts of its beneficence and fail of being a participant of its enriching blessings. The seeds of spiritual knowledge are too prolific to be limited in their growth to the soil in which they are directly sown. The savor of their fruition, in numerous instances, is communicated to and germinates in the hearts, and blooms in the lives of the children's parents and their associates, to whom the Gospel by other means has failed to find access.

But in this heavenly policy, by which sinners in youth are allured to Christ, and by which the beauty of holiness is widely reflected, who more than ministers of the Gospel should be deeply concerned?—And who more than they can be either eminently instrumental in promoting its success,—or conspicuously injurious to its operations?

When parents brought their young children to Christ, his disciples attempted to restrain them. Doubtless there is no minister who would be thought to act a part now so obviously reprehensible. Yet, saith our Lord, "*He that gathereth not with me, scattereth abroad!*" To the minister whose exertions have not an ostensible and cor-

\* The Rev Mr. Goodell, an American Missionary to Palestine, states that "of one hundred persons who united with a church in the course of a single year, ninety-eight had enjoyed the blessing of Sabbath School instruction."

† "Of the Missionaries who have gone from Great Britain to the heathen, nineteen-twentieths had become pious at Sabbath Schools. Of the active officiating ministers in England, who are under forty years of age, more than two-thirds became pious at Sabbath Schools. Messrs. Henderson and Patterson who have done such wonders on the continent of Europe, in the cause of Bible Societies, received their first religious impressions at Sabbath Schools. The celebrated Dr. Morrison, who translated the whole Bible into the Chinese language, a language spoken by the largest associated population on the globe, became pious at a Sabbath School. And were the facts collected relative to the ministry in our own country, they would doubtless furnish a result equally favorable to the character of Sabbath Schools."

‡ According to a statement in a circular of the Gen. Agent of the Am. S. S. Union, "during the year 1827, 722 teachers, and 758 scholars made a profession of religion; which, together with the number before reported in the two preceding years, makes a total of 5481 converts to the Gospel of our Lord Jesus Christ, since the formation of the existing Society."

dial affinity with the motives and feelings which consecrate Sabbath School instruction, the application of our Redeemer's decision is not equivocal. "Suffer little children to come unto me, and forbid them not," saith his Lord Jesus.—But there stands the professed ambassador of Christ. Those who wait to hear from his lips the messages of God, listen to catch some word of grace to encourage and to animate them in their efforts to lead a little band of wanderers to the divine Shepherd. They listen in vain! Disappointment tells them that he is indifferent to an object which specially interested the generous heart of the Sinner's Friend; and it would seem that the question of his Master, "Lovest thou me?" has no memorial in his bosom. The feelings of a few, of whom he is vocationally the spiritual guide, induce them to strive by the allurements of compassion to lead to the heavenly Shepherd their little charge associated in a Sabbath School; and they have a right to expect that their pastor will sanction their humble service by his occasional ministerial visits. But the infrequency of these, or his entire absence, indicates, that if he does not indeed reprobate their conduct, he at least feels no concern in its object. The prospect of the church beyond the circle of those who are of mature age, entirely escapes his vision!—Does not the deportment of such a minister speak the language of repulsion? Does he, whilst almost within the sound of hosannas, sung by an infant choir, regard the soul-cheering declaration of our Lord? Or has he forgotten that it was Jesus who said, "Of such is the kingdom of heaven?" A servant of the sanctuary who is moved neither by the positive command, the solemn decision, the endearing example, nor the plain declaration of the compassionate Saviour—a preacher who disregards the enrapturing song of praise, swelling in the shrill voices of a group of children to whom their teachers tell of God's love, such an one may grow grey in his incumbency, and see around him many an aged and decaying frame tottering and falling in the field of graves, and the vacancy of the places in which they had stood, may remind him that soon he shall be gathered to his mouldering contemporaries. But the delightful privilege of imparting the counsels of experience to an offspring begotten by his ministry, will not brighten the days of darkness which shall succeed the season of his vigorous age. Nor then will the budding hopes of the church cluster around him to receive the paternal benediction, which like the small rain upon the tender plants, might cherish their early bloom. And when he shall lie low in the dust of death, no tears of youth will vie with the dew-drops of morning to gem the grass of his grave. Such must be the cheerless prospect of the minister whose "glory and joy" are not affiliated with an agency in promoting the operations of the Sabbath School system.—But we turn from this picture, cherishing the hope, that if the original can now be recognized in the character of but one ambassador of Christ, the period is nigh when this sketch will be regarded as a memento of what shall have ceased for ever.

Let us here for a moment contemplate the pastor who appreciates the responsibility of his vocation, by estimating the value of souls which demand an interest in his ministerial attentions. Such an one does not regard as inferior in his cal-



culations those who are just entering a world of snares, temptations, and sin. Whilst looking to the example of the great Shepherd, he is anxious to prove his love to his Lord, by imitating him in solicitude for the welfare of the young. Identifying the prosperity of the church and the glory of her institutions with the intelligence and piety of her youthful members, his supplications are fervent and his labors abundant and unremitted. From the volume of inspiration, he exhibits to the people of his charge such precepts of his Lord, and such motives to action, as prompt them to deeds, the record of which is on high;—deeds which, whilst they feed the fire of devotion in the bosoms of those who thus "hold forth the word of life," also advance the best interests of the church, and shall subserve to graduate their future rewards.

In Sabbath Schools he recognizes the elements of the church, as in the prospect of faith it appears "beautiful as Tirzah, fair as the moon, clear as the sun, and terrible as an army with banners!"

It is in these assemblages of youth, that he perceives, by observing the character of many a young heart, the enkindling of that celestial fire which glows in his own bosom; and as the fruit of his untiring zeal for their immortal benefit, he regards them as the choice spirits whose piety, "growing with their growth and strengthening with their strength," shall exert an auspicious influence in the families with which they shall be connected, in the churches to which they shall be united, and, extending, shall bless the lands in which they shall be located.

It is at these fountains of moral health that he perceives the incipient streams which shall expand, and flow, and fertilize the fallow fields to which Christian enterprise is dispensing the most precious benefactions of heaven.

It is in these humble seminaries that he sees the early preparations of individuals who shall be the future ministers of Christ to their numerous surrounding fellow-sinners, and the messengers of salvation to do the work of evangelists in remote and destitute and dark regions of our world.

Such are the views of the minister who, constrained by the love of Christ, delights to "feed his lambs;" and who, by example and precept, encourages and strengthens those who consecrate their services to God in this work of hallowed affection. And as age begins to abridge his activity, and when infirmity admonishes him of the approaching close of his course, then, with complacency in the plants which he has nurtured, and with feelings akin to those of the Redeemer's harbinger, he can say, "*these shall increase.*" Thus peacefully awaiting his removal from scenes of time, and with his soul liberalized with the spirit of Christian charity, he can confidently indulge the enrapturing thought that he shall live in the lives of those who are forming for a participation in the triumphs and the joys of the millennial age.

The memory of such a servant of God will long be cherished in the affections of many. His parting blessing will be esteemed precious, and prayerfully prophetic. And when he shall have sunk in the slumber of death, then, like the faded rose, the perpetuated fragrance of his fidelity will be grateful to the surviving children of his ministry. His spirit—where?—with whom?—and how received?

Faith sees it shining as a star in heaven,  
Bright with complacent lustre from the face  
Of him whose flock he kept—whose lambs he fed;  
Welcomed as faithful o'er the humble charge,  
A rich reward the HIGHEST SHEPHERD gives.  
And he shall see among the ransom'd throng,  
Those who with lisping tongue on earth began  
To speak the love of JESUS,—ceaseless theme!  
And join with them the heaven-resounding strain.

That every part of the church may be abundantly endowed with ministers of such a spirit, should be the love-inspired prayer of every Christian's heart.—*ib.*

ALICIAN.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY, 24, 1828.

### Revivals of Religion:

#### REVIVAL IN GILMANTON.

*From the N. H. Observer.*

*Mr. Miller.*—It is now a year since the Lord visited the First Congregational Church and Society in this place with the special influences of his spirit, and turned many from sin to holiness.

The circumstances of its commencement were peculiar and interesting, and show remarkably the omnipotence of Divine Grace in softening and subduing the hearts of sinners. Meetings had been well attended, and solemn, for some months previous. But as yet, no individual cases of seriousness were known. In September a meeting for reading and interpreting the Scriptures, in a method similar to the Bible Class, was established on Sabbath evenings, in the neighborhood of the Meeting house. It was an object in these meetings, in a simple and plain manner to make divine truth bear with all its energy upon the heart and conscience. Here the seriousness commenced. It was first indicated by a deathlike stillness in the Bible meetings, like that which precedes the gathering storm, showing in an awful manner, that God was there. The first case of seriousness was strikingly distinct and marked, and had a powerful influence in giving a decided character to the revival. The instance referred to, was a young man 19 years of age who had been a constant attendant on these meetings. While at work about 11 o'clock in the morning, he made this remark to the man with whom he was employed. "I should suppose if an impenitent sinner had a full view of his situation as it is seen by God, he could have no peace." The man replied, "Why? do you know any thing about it by experience?" His answer was, "No; but I hope I shall." He had scarcely uttered these words, when, to use his own language, the Spirit of the Lord came upon him, and he had such a view of exposure to divine wrath, that he dropped the instrument with which he was at work, raised both hands, and exclaimed aloud, "Lord have mercy, O have mercy on my soul." He left the building, where he had been occupied, and ran away as if to escape his danger, his hands still raised, and still crying, "Lord have mercy, quick Lord, or I perish." In this way he passed some individuals, who enquired, what is the matter? He gave no heed to them. After an absence of about 15 minutes, he returned, in the same manner calling aloud for mercy. He ran into the

building again, and proceeding to the chamber, threw himself on the floor, and engaged in prayer, so audibly, as to be heard in the house, situated at a little distance. During this time he was totally insensible to every thing around him. The remainder of the day his distress was great. The day following he obtained no relief. In the evening he called on his minister. His manner of introduction, will show the intensity and agony of his feelings. He went as one went to Jesus, he went *running*; but when he came to the door, he was tempted to return, without making his case known. He hesitated for a moment, then entered hastily, lest, as he said, he should be overcome by the temptation; and introduced his errand in these words. 'Sir will you *pray* for me this evening? Will you *pray* for me this evening?' He was requested to sit down. His only reply was, "Will you *pray* for me." The following conversation took place: "How do you feel S—?" "I feel like a wretched, lost sinner?" "What have you done?"—"Done! I have broken the law of God, I have blasphemed his holy name! and now, I am going forward to the judgment with a tremendous load of guilt upon me! O, how can I go to the judgment with this load of guilt! Do pray for me." After a few appropriate remarks his case was committed to God, and he retired. He continued in this situation, though with less excitement of feeling, yet with strong and clear conviction of sin, for four months, when he hopefully received the pardon of his sins.

When this young man was first wrought upon, the church was asleep. The day after the conversation referred to, was the Sabbath. The church was assembled at intermission; and the question proposed: What can be done to promote a revival of religion? After some deliberation, a fast was appointed; a visiting committee chosen and measures taken to rouse slumbering christians to action, and to duty. These measures seemed to be in a considerable degree, blessed. The church awoke, and the work progressed. The following week five were awakened; and the next week five more; and so uniform was the progress of the work, that for ten weeks, there were five new enquirers each week.

The work commenced as has been observed, in the neighborhood of the Meeting house, and for some time seemed confined there. The latter part of Dec. a weekly lecture was established in the Northern part of the society, in a neighborhood five miles distant. At the very first meeting, some special seriousness was visible, which afterwards increased, and in a few weeks eight or ten were willing to remain after lecture for particular, personal conversation.

The success attending this lecture, led to the establishment of another in January in the Eastern part of the Society, at a village called the *Iron Works*. Here also impressions were made at the first meeting, which were never effaced.—This village had been noted for immorality, and inattention to the means of grace. Not more than three families in twenty, usually attended meeting; and sabbath breaking, and intemperance were sins very generally prevalent. This lecture, though often interrupted by the severe weather, was well attended; and, by the last of February, there was scarcely a family in the village, in which

there was not at least one serious,—in some there were several.

The revival now became general throughout the society. Divine truth, wherever presented, became the fire and the hammer, to break the flinty rock in pieces. Meetings were frequent and solemn; though not often so multiplied, as to afford opportunity for the same individuals to attend more than twice a week. It was made the object to apply truth directly and pungently to the conscience. For a time, almost every meeting seemed to tell by the awakening and conviction of some. There was at no time open opposition to the work. All seemed convinced, that it was the power of God. The most prominent characteristic of the work, was a still and deep solemnity. There were not wanting instances, where individuals sitting near each other at meeting, were both affected to tears, and both strove to suppress their feelings; each concerned, lest the other should discover the emotion, which had now become too deep for concealment. Often for days, and weeks, both the husband, and the wife, privately read the holy volume, each careful to hide the precious treasure, if the other entered the room. And generally when one revealed the feelings of the heart, it was found, that the other had been for weeks in the same, or a similar state; sometimes, an expression of hope and joy broke forth, as the first indication, that the heart had been pained. There have been in this revival an unusual number of gloomy cases. One was in absolute despair for six months; and then, a bright and as yet, an unclouded hope, broke forth, and has shown its fruits in diligent and untiring efforts for the salvation of sinners; while others, upon whom a deep gloom had settled, experienced a more gradual dawn of light upon the soul, and gave evidence of christian character, for a considerable time, before hope was indulged.—Upwards of 80 in the society expressed hope of pardon during the winter and spring. Of this number, 40 have united with the church; one has commenced study, preparatory to preaching the gospel; and one has we trust gone to glory. The proportion of males is about one fourth, of whom only five are young men; about one half of the whole number are heads of families.

The Sabbath Schools have not been passed by in this work of grace. Seven or eight of the scholars have, during the past season, given evidence of being renewed; and all the girls in one school were seriously impressed. It is a circumstance worthy of remark, that these girls had, for some time at the school house in the neighbourhood a weekly prayer meeting, which was unknown to their parents until after the close of the district school; and was then ascertained only by their asking permission to go to the school house. It was found, that they had been for weeks in the habit of meeting for the purpose of reading the Scriptures, exhortation and prayer—an example highly worthy of imitation.

In nothing, perhaps, has the influence of this revival been more visible than in suppressing the immoderate use of ardent spirits. Among the converts, are two of the merchants, who immediately resolved to abandon a traffic, which so directly destroys the soul of men. Many of the farmers, also, resolved no longer to use intoxicating liquors, on their farms, nor employ men, who



cannot work without their stimulating influence. A Temperance Society has been formed, which promises to be useful.

In this revival, God has not only blessed his own institutions—the preaching of the word, and the usual means of grace; but he has shown, that he can work without these means. In several instances, men have been influenced by the Holy Spirit, while at work in the field and in the shop, and while engaged in the common business of life. The case of the young man, already mentioned is an instance. Another, was that of a man in public life, and of great influence in the society. He was powerfully wrought upon whilst securing property, taken on execution. A single circumstance will show, how entirely his mind was occupied by a view of his condition as a sinner. He had occasion to write an instrument for the conveyance of property, and attempted; but when written, it was found imperfect, on account of omissions. A second and third effort were equally unsuccessful. The concerns of eternity had so engrossed his mind, that he was under the necessity of abandoning his business, and for three days was in great agony of soul; on the fourth he obtained relief, and expressed a hope.

I will mention but one more instance. It is that of a man about fifty, who had for years been a notorious drunkard. His mind became seriously affected, and he determined to drink his impressions away; accordingly he supplied himself, with a quantity of ardent spirits, on the evening preceding thanksgiving, in order to have on the next day, what is called a high time; and that his purpose might not fail, he retired to bed intoxicated. He awoke the next morning in all the horrors of a guilty conscience, and found it hard to contend against God. He had no power,—no disposition to drink. He called up his family, told them he had done nothing but sin for fifty years, and was going to hell. He had gone so far that God *could* not save him. He exhorted them all to repent; and for the first time, commended them to God in prayer, on that very morning, when he was to have a high time, and drink away his impressions. He continued about two weeks in great distress; and then began to hope in the mercy of God, through Christ; and is now an active member of the church.

The work was unabated in its progress, until the month of May, when in consequence of the failure of the writer's health, the usual means of grace were suspended and it began to decline.

That all who expressed a hope will continue to give evidence of christian character, can hardly be expected; but none who have made a public profession have as yet apostatized, and but a small number of those who professed to be renewed, have, after the interval of a year, given reason to question the reality of their change. "The Lord reigneth; let the earth rejoice."

DANIEL LANCASTER.

April 22, 1828.

NELSON, April, 1828.

In the summer and fall of 1826, some few drops of divine mercy distilled on the Northwest section of this town, where there is a Cotton Factory. Eight or ten were at this time hopefully brought into the Kingdom of Christ.

About the first of February, 1827, the hopeful conversion of a person, who had been under serious impressions for some little time (though known to but few) excited considerable feeling on the subject of religion, as he was a person of respectable standing in society, and had appeared to take a deep and unwearied interest to obtain worldly gain. A young man living in his family was soon a hopeful subject of renewing grace.

A Church Conference was soon appointed, and held, with a view to engage church members to be more active in the cause of God, and more prayerful for a revival of his work. And a fast, a little after, was appointed for the purpose of humbling ourselves before God for our unfruitfulness and to pray that he would afford the special gracious influences of his Spirit.

Convictions and conversions now began to be witnessed; and to increase, in number so as to be known in almost every part of the town. Our meetings on the Sabbath, and week days, were filled with attentive, and anxious hearers. Some of our weekly meetings were very solemn and interesting, and eternal scenes were very seriously and deeply impressed upon the mind. When attending some of the meetings for religious inquiry, where a considerable number were concerned, who were anxious respecting their eternal interest, and looking to me for direction, I felt, sometimes, peculiarly the responsibility of my station, and my need of divine aid and grace.

The gracious work continued through the spring and summer, and indeed through the fall; though convictions and conversions the latter part of the summer, and in the fall, were not so frequent as at the first part of the season. There have been some hopeful conversions the winter past. There is a large and interesting Bible Class of the youth which have continued to attend to Bible Instruction every Sabbath, when convenient.

This glorious work of God's special mercy has been mostly among the young; but some, from the age of twelve to above sixty, have been the hopeful subjects. And nearly as many males as females.

It has appeared to be generally the still small voice of God, leading persons to see the plague of their own heart, and to bow humbly at the foot of sovereign mercy, and to begin feebly to hope in the favor of God through the infinite merit of the divine Redeemer.

Female prayer meetings in several parts of the town, had been attended, by some pious females of the Church, for some years. These, we conceive had their moral influence as means in bringing forward this special work of God's grace.

One distinguished pious female of the Church was visiting the house of a christian friend, some little time before the revival, and, as she was retiring, gave them a very feeling, and urgent entreaty to pray for a revival. She lived to see it commence with power; and told the writer on her death bed, that she rejoiced that she had lived to see such a season: but a day or two after was called, as we trust to eternal rest.

The Church, in the early part of this special work, agreed to set apart some portion of Saturday evening to pray particularly for the out pouring of the Spirit. And a little after its commencement a number of the Brethren agreed, and proposed it to others to attend in the morning of every

day, between dawn, and sunrise, to make this work the particular subject of their fervent prayers.

In the first part of the revival, there was a marriage of a couple of young persons, to whom, a pious Brother gave the Tract "Advice to a married Couple" which, upon their reading, immediately interested their feelings, and led them to see their perishing need of an interest in the Redeemer's merit, and finally issued in their hopeful conversion.

A husband, who had been hopefully pious a few years, being enlivened by this revival, and active in helping it forward, noticed with no little sorrow, that his wife was not partially interested in the good work; and, after it had for sometime progressed, he thought, very seriously, that he had neglected his duty to her; and that he ought very particularly, to acknowledge it to her, and affectionately to address her on the subject of her need of the great salvation, and pray with her in secret for the gracious operation of the spirit. And he no sooner put this pious resolution into effect, than her mind was seriously impressed, and a hopeful change is the happy result.

As fruits of the late revival between 60 and 70 have united with the Congregational church under my pastoral care; 4 with the Methodist, and 4 or 5 with the Baptist churches, and there may be over 20 who have not united yet with any church, concerning whom there is hope.

The Lord has done great things for us, and we are under vast obligations of thankfulness, and praise to Him; and to be more purely, and fervently engaged to promote the interest of the glorious Redeemer. "O give thanks unto the Lord, call upon his name, make known his deeds among the people."—*ib.*

GAD NEWELL, Pastor.

**THE BIBLE.**—A resolution has been passed by the Oneida Bible Society, that they will make an effort to supply every destitute family in that County with a Bible, in the course of six months. Population in 1825, 57,347. To which add Granville County, N. C. Population in 1820, 18,222. Total in the United States, 5,582,231.

### AN UNCONVERTED STATE.

How dreadful is the state of the unconverted! and how amazing their stupidity, that they can live contentedly in a state so many ways miserable! The Pagan shipmaster was surprised to find Jonah asleep, when there was such a mighty tempest in the sea, that the ship was like to be broken; he came to Jonah, and said, "What meanest thou, O sleeper? Arise and call upon thy God, if so be that God will think upon us, that we perish not." Naturally, we are all in

greater danger than Jonah, and equally insensible of it. On the brink of eternal ruin, the sentence is already gone forth, "Judgment is come upon all men (that is, all the unconverted) unto condemnation;" and nothing lies between them and everlasting destruction, but a poor frail life, which God is provoked every moment to cut off. How is it that they can be satisfied in such infinite danger? "Have all the workers of iniquity no knowledge?" They act as if they had none. What stupifying potion have poor sinners taken, that they are insensible of the miseries under which they labor, and the greater misery to which they hasten! O Lord, awaken them, lest they sleep the sleep of death!—*Extracted from the unpublished Writings of Lavington.*

### CONFERENCE OF THE CHURCHES.

A Meeting of the Conference was held at Orange, (West Haven Society,) the present week. About 50 delegates were present—The Meeting was attended with all its usual solemnity and interest.

The Conference stands adjourned to visit the Church in Wolcott on Wednesday, June, 4th. The next places in rotation will be West Greenwich, or Hamden.

Invitations were also received from several Churches, which have been before visited.

### NOTICE.

The Semi-annual meeting of the Association of the Western District of the County of New-Haven, is appointed at the house of Rev. Samuel Merwin; to be held Tuesday 27 inst., 11 o'clock, A. M.

*Letters received at the Office of the Religious Intelligencer during the week ending May 21st, 1828.*

E. C. Peet; Wm. Swan; C. Loring; Thos. B. Chandler; John Reed; Luther Conkling; E. Raymond; Ezra Gallup Jr. Peter Gaylord; H. Graham; J. Clark; A. H. Holdrige; G. J. Verplank; E. Benjamin.

### Obituary.

**DIED.**—In this city, on the 7th inst. Mr. Albert S. Bacon, aged 25, son of Mr. Nathaniel Bacon; on the 13th inst. an infant daughter of Mr. James Punderford.

At North Haven, on the 14th inst. Capt. Nathan Marks, aged 56.

At Waterbury, on the 10th inst. Lieut. Wm. W. Eaton, of the U. S. Army, aged 23.

At Stratford, on the 13th inst. (killed by the falling of a tree,) Mr. Judson Curtiss, aged about 60.

At New Marlborough, Mass. on the 6th inst. Dr. E. C. Peet. In him the world has lost a truly pious man.

At Farmington, Mrs. Comfort Wilcox, aged 62; Mrs. Obadiah L. Gillet, aged 21.

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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